

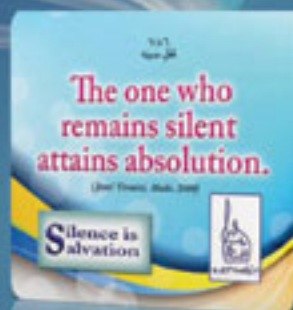


خاموش شہزادہ

Silent Prince

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مکتبۃ الدینہ
Dawat-e-Islami

SILENT PRINCE

خَامُوش شَهزَادَه

Khamosh Shahzadah

This booklet was written by Shaykh-e-Tariqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake in the translation or composing, please inform Translation Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before studying a religious book or Islamic lesson, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah **عَزَّوَجَلَّ**! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the most honourable and glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalât-ʿAlan-Nabī once before and after the Du'a.

Transliteration Chart

ع	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s		V/v,
ت	T/t	ش	Sh/sh	و	W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ا	A/a
ح	H/h	ع	‘	و	U/u
خ	Kh/kh	غ	Gh/gh	ی	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

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SILENT PRINCE*

No matter how hard Satan tries to prevent you from reading this booklet, do read it all (61 pages). If you have not been careful in use of the tongue, you will burst into tears provided your heart has been vibrant by virtue of fear of Allah. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**

Excellence of Ṣalāt-‘Alan-Nabī

The Prophet of mankind, the peace of our heart and mind, the most generous and kind **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Doing Ṣalāt (Remembrance) of Allah **عَزَّوَجَلَّ** in abundance and recitation of Ṣalāt upon me keeps away poverty (i.e. destitution).’

(*Al-Qawl-ul-Badī*, p. 273)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

* This speech was delivered by Amīr-e-Ahl-e-Sunnat **داعية بركة الله العالمية** during the weekly Sunnah-Inspiring Ijtimā’ [congregation] of Dawat-e-Islami (a global, non-political movement for propagation of Quran and Sunnah) on 9th of Jumādil-Ākhir, 1432-A.H. (12-5-2011). It is being presented with some amendments. [Majlis Maktaba-tul-Madīnah]

All of a sudden the prince became silent. The king, the ministers, and the other courtiers were astonished as to what has happened that caused him to stop speaking. Everyone tried, but the prince continued to remain silent. Despite the silence, no change occurred in day-to-day routines of the prince. One day, the silent prince went along with his companions to hunt for birds. Armed with an arrow on his bow, he stood below a bushy tree, searching for some bird inside it. Suddenly, the chirping of a bird was heard from inside a bunch of leaves on the tree. He immediately shot an arrow in the direction of the sound, causing the bird to fall wounded. The bird began to flail agonizingly. The silent prince then spontaneously uttered, ‘As long as the bird was silent it remained safe, but as soon as it spoke it became the target of an arrow, and regrettably, as a result of it speaking, I also spoke out!’

Chup raĥnay mayn saw sukḥ ĥayn tū yeḥ tajribaĥ kar lay

Ay bhāt! Zabān par tū lagā Qufl-e-Madīnāh

(Wasāil-e-Bakhshish, p. 66)

Silence Brings Security

Dear Islamic brothers! This incident might be a fabricated one, but it is an unquestionable fact that a talkative person compels others to speak, wastes his own time and the time of others, occasionally regrets what he says, on many occasions, regrets what he has said, and has to face many problems. It is a reality that as long as a person remains silent, he remains secured from many difficulties.

Baḥrām and the Bird

It is said, ‘Baḥrām was sitting beneath a tree, when he heard the chirping of a bird. He shot it down dead, and then began to say, ‘Guarding the tongue is beneficial for both humans and birds. If this bird had taken care of its tongue, it would not have been killed.’ (*Mustatraf*, pp. 147, vol. 1)

Four Aḥādīṣ Regarding the Excellence of Silence

1. **مَنْ صَمَتَ نَجَا** meaning: ‘The one who remained silent won deliverance.’ (*Sunan-ut-Tirmiḏī*, pp. 225, vol. 4, Ḥadīṣ 2509)
2. **الصَّمْتُ سَيْدُ الْأَخْلَاقِ** ‘Silence is the head of all morals.’ (*Al-Firdaws bimā Ṣawr-ul-Khaṭṭāb*, pp. 417, vol. 2, Ḥadīṣ 3850)
3. **الصَّمْتُ أَرْفَعُ الْعِبَادَةِ** ‘Silence is a worship of high virtue.’ (*ibid*, Ḥadīṣ 3849)
4. For a person to remain resolute on silence is better than 60 years of worship. (*Shu’ab-ul-Īmān*, pp. 245, vol. 4, Ḥadīṣ 4953)

Explanation of ‘Better than 60 Years of Worship’

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat, Mufti Aḥmad Yār Khān Na’īmī **عَلَيْهِ رَحْمَةُ الْحَقَّانِ** writes regarding the fourth Ḥadīṣ: If someone performs sixty years of worship, but he also talks a lot, and he does not differentiate

between good conversation and bad conversation, then it is better to remain silent for a while, because in silence, there is contemplation, there is rectification of the Nafs (inner-self), there is immersion in divine realities and recognition, there is diving into the ocean of internal Žikr (Remembrance of Allah عَزَّوَجَلَّ), and there is Murāqabah (meditation). (*Mirāt-ul-Manājih*, pp. 361, vol. 6)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Four Terrible Harms of Unnecessary Talking

Those who chat away, those who make a squabble out of conversations, and those who talk uselessly, thinking that it is permissible and not a sin, or even those who say unnecessary things from time to time, they too should consider Hujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī's عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي outlook on useless conversation, and should scare themselves with these four harms of talking uselessly. It is on the basis of these four reasons that he has condemned useless conversation:

1. Kirāman Kātibīn (those respected angels who record deeds) have to write down useless conversation, therefore a person should be ashamed of this and should not give them the trouble of writing down useless conversation. Allah عَزَّوَجَلَّ states in verse 18 of Sūrah Qāf in part 26:

مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿٧٨﴾

He does not utter a single word, without a ready recorder seated next to him.

[Kanz-ul-Īmān (Translation of Quran)]

2. It is not good for a record of deeds filled with useless conversation to be presented in the court of Allah عَزَّوَجَلَّ.
3. A person will be ordered in the court of Allah عَزَّوَجَلَّ in front of all of creation to read out his book of deeds. Now, the horrifying severities of the Day of Judgment will be in front of him; he will be naked, he will be incredibly thirsty, his back will be bowing due to hunger, he will have been stopped from going into paradise, and every type of serenity will have been abandoned for him.

Just think carefully for a moment! How worrying it would be to read out a record of deeds filled with useless conversation in such perilous situation. (If we work out that someone talks uselessly for just 15 minutes a day, then this gives 7.5 hours in a month, which amounts to 90 hours in a year. Let's say someone talked uselessly for an average of 15 minutes a day for 50 years, then this gives 187 days and 12 hours, i.e. more than 6 months. So, just think! On that terrifying Day of Judgment when the sun will be blazing fire from 1.25 miles away, who will be able

to read out his record of deeds for 6 months continuously without any pause in such perilous heat! This is just the calculation of 15 minutes of useless conversation daily; we sometimes spend many hours chatting away uselessly with friends, and sinful conversation and other evils are in addition to this).

4. On the Day of Judgment a person's useless conversation will be condemned and because of it he will be ashamed. A person will have no answer for this and out of shame in front of Allah عَزَّوَجَلَّ he will become humiliated and will sweat profusely. (*Minhāj-ul-‘Ābidīn*, p. 67)

Ħar lafẓ kâ kis ẓarah ħisāb Ah! Mayn dūn gā

Allah zabān kâ ħo ‘aṭā Qufl-e-Madinah

(Wasāil-e-Bakhshish, p. 66)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

The Most Harmful Thing

Sayyidunā Sufyān Bin ‘Abdullāh رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has stated, ‘Once I requested in the court of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, ‘Yā Rasūlallāh صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! What would you identify as the most dangerous and harmful thing for me?’ The beloved and blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم then held his blessed tongue and said, ‘This.’ (*Sunan-ut-Tirmizī*, pp. 184, vol. 4, Ḥadīṣ 2418)

Either Speak Good or Remain Silent

If only! This Ḥadīṣ of Bukhārī Sharif would inculcate into our minds, which states, *مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ* ‘Whoever believes in Allah *عَزَّوَجَلَّ* and the Day of Judgment, he should either speak good or remain silent.’ (*Ṣaḥīḥi Bukhārī*, pp. 105, vol. 4, Ḥadīṣ 6018)

On page 91 of the book ‘*Allah-Wālon kī Bātayn*’, comprising of 217 pages, published by Maktaba-tul-Madinaḥ, the publishing department of Dawat-e-Islami, Amīr-ul-Mūminīn Sayyidunā Ṣiddīq Akbar *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* has stated, ‘There is no goodness in that conversation which is made not for the sake of the pleasure of Allah *عَزَّوَجَلَّ*.’ (*Hilya-tul-Awliyā*, pp. 71, vol. 1)

Sayyidunā Imām Sufyān Ṣaurī *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* has stated, ‘The first level of worship is silence, the second is gaining knowledge, then remembering it, then acting upon it, and then spreading it to others.’ (*Tarīkh-ul-Baghdad*, pp. 6, vol. 6)

If You Desire Paradise, then...

The people requested in the court of Sayyidunā ‘Īsā *عَلَيْهِ السَّلَام*, ‘Tell us such an action through which we can attain paradise.’ He replied, ‘Never speak.’ They then said, ‘It could not be helped,’ upon which he *عَلَيْهِ السَّلَام* said, ‘Do not utter anything from your tongue except what is virtuous.’ (*Iḥyā-ul-‘Ulūm*, pp. 136, vol. 3)

Akṣar mayray ḥaonton pay raḥay Żikr-e-Madinah

Allah zabān kā ḥo ‘aṭā Qufl-e-Madinah

(Wasāil-e-Bakhshish, p. 66)

Silence is a Means of Safeguarding Īmān [Faith]

Someone who continuously cuts into other peoples speech like a pair of scissors, he will remain deprived of understanding what someone else is saying, and in fact it remains a danger for a talkative person that when constantly talking, **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** Kufriyāt (words of profanity) may slip from his tongue.

Narrating a statement of some pious saints, Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** states in Iḥyā-ul-‘Ulūm, ‘Two qualities assembles in the one who remains silent:

1. His Dīn (religion) remains secured, and
2. he understands properly what someone else is saying.’

(Iḥyā-ul-‘Ulūm, pp. 137, vol. 3)

Silence is a Cover for an Ignorant Person

Sayyidunā Sufyān Bin ‘Uyaynāḥ **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated, ‘Silence is the honour of a scholar, and a cover for an ignorant person.’

(Shu‘ab-ul-Īmān, pp. 86, vol. 7, Ḥadīṣ 4701)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Silence is the Key of Worship

It is narrated from Sayyidunā Imām Sufyān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'Prolonged silence is the key to worship.' (*Aṣ-Ṣamt ma' Mawsū'ah Ibn Abid-Dunyā*, pp. 255, vol. 7, Ḥadīṣ 436)

Protection of Wealth is Easy, but that of Tongue...

Sayyidunā Muhammad Bin Wāsay عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى said to Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى, 'Protecting the tongue is more difficult for a person than protecting the wealth.' (*Iṭḥaf-us-Sādat-liz-Zubaydī*, pp. 144, vol. 9)

It is unfortunate that generally everyone is mindful of protecting his wealth, even though if wealth is lost it is only a worldly loss. How sad that the mindset of protecting the tongue is very rare! Undoubtedly, as a result of not protecting the tongue, along with worldly losses, there is also the great risk of tribulations in the Hereafter.

Buk buk kī yēḥ 'ādat na sar-e-ḥashr pḥānsā day

Allah Zabān kā ḥō 'aṭā Quṣṭ-e-Madīnāḥ

(Wasāil-e-Bakhshish, p. 66)

The One Who Speaks is Often Regretful

Dear Islamic brothers! It is an undeniable truth that the risk of embarrassment is very low in silence, whereas someone who has the habit of speaking out of place is often compelled to beg

sorry and ask for forgiveness, or he has the regret in his heart that, 'If I had not spoken at that point, it would have been better, because as a result of me speaking, the hesitation of the other person finished, I had to listen to bitter words, so and so got annoyed, so and so became unhappy, feelings of so and so were hurt, my honour diminished, etc.'

It is narrated from Muhammad Bin Naḍr Ḥārīṣī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ, 'Honour (awe) is lost on talking excessively.' (*Aṣ-Ṣamt ma' Mawsū'ah* Ibn Abid-Dunyā, pp. 60, vol. 7, Ḥadīṣ 52)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

It is better to Regret on Keeping Silent than to Regret after Speaking

In fact it is better to regret on keeping silent than to regret after speaking, and it is better to regret after eating less than to regret after eating excessively, as the one who talks excessively suffers calamities, and the one who has habit of eating excessively, disturbs his stomach, usually becomes a victim of obesity, and suffers many types of diseases.

If for argument's sake, he remains saved from illnesses in his youth, then after youth passes away he often becomes an embodiment of disease. To learn about the harms of excessive eating, the cure for obesity and much more, refer to the chapter 'Excellence of Hunger' in volume-1 of *Faizān-e-Sunnat*.

A Dumb Person is More Secured

Dear Islamic brothers! If we look at it, a blind person is more secured, because he remains secured from the sins of unlawful sighting, such as staring at Nā-Maḥram¹ women, looking at Amrads² with lust, watching films and dramas, and looking at the open knees and thighs of someone wearing shorts. In the same way, a dumb person also remains protected from countless afflictions of the tongue.

Amīr-ul-Mūminīn Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘If only I had been dumb, but privileged to speak to the extent of performing Ṣikr of Allah عَزَّوَجَلَّ.’ (*Mirqāt-ul-Mafātīḥ*, pp. 87, vol. 10, *Ḥadīṣ* 5826) It is mentioned in Iḥyā-ul-‘Ulūm that Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ saw an excessively talkative woman, and said, ‘If she had been dumb, it would have been better for her.’ (*Iḥyā-ul-‘Ulūm*, pp. 142, vol. 3)

How Can the Home Become a Centre of Peace?

From this statement of the respected companion رَضِيَ اللهُ تَعَالَى عَنْهُ of our beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ those Islamic sisters should particularly learn a lesson who remain engrossed in chitchat, and do not tire of talking about this and that.

If Islamic sisters apply Qufl-e-Madinah on their tongues in the true sense, many issues such as domestic discords, conflicts

¹ One with whom marriage is not Ḥarām forever.

² i.e. beautiful attractive lad

amongst relatives, quarrels between daughter-in-law and mother-in-law would be resolved, and the entire household would become a centre of peace, because most domestic discords result from misuse of the tongue.

Madanī Remedy for Resolving Conflicts between Daughter-in-Law and Mother-in-Law

If the mother-in-law scolds or reprimands her, the daughter-in-law should observe patience and tolerance only, and should not say even single word to her mother-in-law in reply, nor should she complain to her husband. She should not even tell anyone in her parent's house, and she should not even have a frown on her face, nor should she vent her anger on her children or on the crockery. Success will fall at her feet. It is said, 'One silence beats a hundred.'

Similarly if some daughter-in-law argues with her mother-in-law, then the mother-in-law should not do anything in reaction, but she should just observe silence and not complain to any member of the household, not even her son.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ According to the saying, '*Silence is Golden*' she will acquire ease and tranquillity. If this Madanī remedy of Sag-e-Madinah (the author) is acted upon properly, then every discord between daughter-in-law and mother-in-law would be resolved very soon and the home would become a centre of peace. To find a remedy for conflicts between daughter-in-law

and mother-in-law, obtain the VCD comprised of prudent Madanī pearls, entitled ‘*G̥har Aman kā Gahwārah Kaysay Banay*’ from Maktaba-tul-Madīnah, or watch it on Dawat-e-Islami’s website, www.dawateislami.net. With the blessings of this VCD many disturbed homes have become centres of peace.

*Ĥay dabdabaḥ khāmoshī mayn ḥaybat bhī ḥay pinḥān
Ay bhāī! Zabān par tū lagā Quḥl-e-Madīnah*

(Wasāil-e-Bakhshish, p. 66)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

A Request to the Tongue

Dear Islamic brothers! When the tongue will remain straight, and it will be used for speaking only the good, then the entire body will avail benefit from this, and if it is crooked, for example, it scolds someone, swears and disgraces someone, backbites and slanders, and tells lies, then sometimes even in this world the body suffers pounding.

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘When a person gets up in the morning then his body parts bow and say to the tongue, ‘Fear Allah عَزَّوَجَلَّ about us, because we are associated with you. If you remain straight, then we too will remain straight; but if you are crooked, then we too will be crooked.’ *(Sunan-ut-Tirmizī, pp. 183, vol. 4, Ḥadīṣ 2415)*

Yā Rab na zarūrat kay siwā kuch kabhī bawlūn!

Allah zabān kā hō ‘aṭā Qufl-e-Madinah

(Wasāil-e-Bakhshish, p. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The Excellence of Speaking Good

The beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘There are such balconies in paradise whose outside can be seen from the inside, and whose inside can be seen from the outside.’ A Bedouin stood up and asked, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! For whom these are?’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘These are for one who speaks good, feeds others, keeps consecutive fasts, and wakes up at night to offer Ṣalāh for Allah عَزَّوَجَلَّ when the people are asleep.’ (*Sunan-ut-Tirmiẓī, pp. 237, vol. 4, Ḥadīṣ 2535*)

The Prophet ﷺ Would Observe Prolonged Silence

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَوِيلَ الصَّمْتِ

Meaning: The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would observe prolonged silence.

(Sharḥ-us-Sunnah-lil-Baghwī, pp. 45, vol. 7, Ḥadīṣ 3589)

The renowned commentator, Ḥakīm-ul-Ummat, Mufti Aḥmad Yār Khān Na’īmī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ writes in explanation of this Ḥadīṣ,

‘Silence here means silence from worldly talk, otherwise the blessed tongue of the Holy Prophet ﷺ would always remain occupied in the *Ẓikr* of Allah ﷻ; he would not talk to people unnecessarily.

This refers to permissible conversation; impermissible conversation never expressed by the blessed tongue throughout his entire life. Lying, backbiting, slandering etc. did not emanate from the blessed tongue even once throughout his entire blessed life. The Noble Prophet ﷺ is an embodiment of truth, then how could any falsehood ever approach him!’

(Mirāt-ul-Manājīh, pp. 81, vol. 8)

Two Kinds of Talking and Two Kinds of Silence

The beloved and blessed Prophet ﷺ has stated:

إِمْلَاءُ الْخَيْرِ خَيْرٌ مِّنَ السُّكُوتِ وَالسُّكُوتُ خَيْرٌ مِّنْ إِمْلَاءِ الشَّرِّ

To speak of the good is better than keeping silent, and keeping silent is better than speaking ill.

(Shu'ab-ul-Īmān, pp. 58, vol. 7, Ḥadīṣ 4639)

Sayyidunā ‘Alī Bin ‘Uṣmān Ḥajwaīrī, famous as ‘Dātā Ganj Bakhsh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ’ wrote in his book *Kashf-ul-Mahjūb*: Speech is of two kinds, ‘One is truthful speaking and the other is false speaking, and similarly, silence is also of two kinds:

1. **Purposeful Silence** (for example, keeping silent silence to contemplate in matters of the Hereafter or Islamic rulings, etc.), and
2. **Heedless Silence** (silence filled with filthy thoughts or worldly notions).’

Everybody whilst in the state of silence should ponder carefully that if speaking for him is virtuous then speaking is better for him than silence, and if speaking for him is sinful then silence is better for him than talking. Sayyidunā Dātā Ganj Bakhsh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mentioned a parable for explaining uses and abuses of conversation:

Once Sayyidunā Abū Bakr Shiblī Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was passing an area of Baghdad and he heard a person saying: السُّكُوتُ خَيْرٌ مِنَ الْكَلَامِ, ‘Silence is better than speaking.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘Your silence is better for you than speaking, and for me speaking is better than silence.’ (*Kashf-ul-Mahjūb*, p. 402)

Definition of Obscene Conversation

How fortunate are those Islamic brothers and sisters who use their tongues in only moral conversation and who impart the invitation of goodness to the people. Unfortunately, nowadays it is very rare to find get-togethers free from obscene conversation, even to the extent that those with an outward religious appearance are not able to refrain from this. Perhaps they do not even know what obscene conversation is. Listen! The definition of obscene

conversation is: *اَلْتَعْبِيرُ عَنِ الْأُمُورِ الْمُسْتَقْبَحَةِ بِالْعِبَارَاتِ الصَّرِيحَةِ* ‘To mention immoral issues (such as filthy and evil matters) in open words.’
(*Ihyā-ul-‘Ulūm*, pp. 151, vol. 3)

Those youngsters who incite discussions of private marital issues and matters that should be kept covered, in order to satisfy their lust, those who comfort their hearts by talking about, or even just listening to obscene and immoral matters, those who use filthy swearwords, those who make disgusting gestures, those who gain pleasure from these obscene gestures, and those who watch films and dramas in order to fulfil their filthy lustful desires (because there is usually an excess of immorality in these) should repeatedly read the following heart-trembling narration and should shiver with the fear of Almighty Allah *عَزَّوَجَلَّ*.

Pus and Blood will Ooze from the Mouth

It is narrated that four types of the people of Hell will be running and wandering in between boiling water and fire and will be asking to be perished. One among these four will be a person from whose mouth pus and blood will be oozing out and the people of the Hell will say to him, ‘What has happened to this wretched person that he is increasing our pains and agonies?’ The reply will be given, ‘This unfortunate and wretched person used to pay attention towards filthy conversation and used to gain pleasure from it, such as talks about intercourse.’ (*Itḥāf-us-Sādat-liz-Zubaydī*, pp. 187, vol. 9)

Those who pay their attention towards filthy Satanic whispers about Nā-Maḥram women and Amrads, those who intentionally engage themselves in evil thoughts, and مَعَآذَ اللَّهِ all those who gain pleasure from imagining filthy activities should gain admonition from the above-mentioned narration.

Na waswasay āyaīn na mujḥay ganday khiyālāt

Day ḡiḥn kā or dīl kā Khudā! Quḡl-e-Madīnāḥ

(Wasāil-e-Bakhshish, p. 66)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The One in the Form of a Dog

Sayyidunā Ibrāḥīm Bin Maysaraḥ رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated, ‘Someone who talks obscenely (meaning, *one who talks about obscene things*) will come on the Day of Judgment in the form of a dog.’ (*Iṭḡaf-us-Sādat-liz-Zubaydī, pp. 190, vol. 9*)

Paradise is Ḥarām [Prohibited]

The Prophet of Raḡmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Paradise is Ḥarām for that individual who uses obscene language (meaning, *one who talks about obscene things*).’ (*Aṣ-Ṣamt ma' Mawsū'ah Ibn Abid-Dunyā, pp. 204, vol. 7, Ḥadīṣ 325*)

A Fārūqī String of Seven Madanī Pearls

Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has stated:

1. He who avoids talking uselessly is blessed with intellect and wisdom.
2. He who avoids useless gazing i.e. looking around unnecessarily, gains tranquillity of the heart.
3. He who refrains from useless eating (meaning, one who refrains from eating excessively or eating different types of food without any hunger merely for pleasure) is bestowed with pleasure in ‘Ibādah (worship).
4. He who refrains from useless laughter is granted awe and dignity.
5. He, who refrains from joking around and mockery, is blessed with the light of Īmān (faith).
6. He, who refrains from fondness of this world, is given fondness of the afterlife.
7. He, who refrains from finding faults in others, is blessed with the ability to rectify his own faults. *(Derived from Al-Munabbihāt, p. 89)*

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

If Only! It would be so...

Every Islamic brother and sister should make it a part of their routine to read this booklet on the first Monday of every Madanī (Islamic) month. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** You will feel an astonishing revolution in your hearts.

An excellent way to protect our tongues is to act upon Madanī In'ām Number 45 and 46, therefore to develop the habit of abstaining from useless talking, conclude necessary conversation in the least possible number of words, and furthermore make an effort to communicate somewhat through gestures and through writing. In case any useless word slips from your tongue, make it a habit to recite Ṣalāt-‘Alan-Nabī once or thrice right away.

Secret of a Companion for Becoming

Dweller of Paradise

By the grace of Allah **عَزَّوَجَلَّ**, our beloved and blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** could recognize just by looking at people whether they were destined for paradise or for hellfire, and in fact he would know before arrival of a newcomer whether he was destined for Paradise or Hell.

In this regard, one day the beloved of Allah **عَزَّوَجَلَّ** said, ‘The first person who will enter from this door is destined for paradise.’ Subsequently, Sayyidunā ‘Abdullāh Bin Salām **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** entered. The people congratulated him and inquired regarding the deed

by virtue of which he had earned that blessing. Sayyidunā ‘Abdullāh Bin Salām رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘My good deeds are very few, and those for which I bear hope in Allah عَزَّوَجَلَّ are safeguarding the heart and leaving the pointless conversation.’

(Aṣ-Ṣamt ma’ Mawsū’ah Ibn Abid-Dunyā, pp. 86, vol. 7, Ḥadīṣ 111)

The words سَلَامَةُ الصَّدْر in this blessed Ḥadīṣ, meaning ‘Safeguarding the heart’ refers to purity of the heart from immoral thoughts and from internal ailments such as jealousy etc. and the presence of firm and resolute Īmān (faith) in the heart.

Raftār kā guftār kā kirdār kā day day

Ḥār ‘uzoo kā day mujh ko Khudā Qufl-e-Madinah

(Wasāil-e-Bakhshish, p. 66)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Examples of Useless Talking

Dear Islamic brothers! Though talking uselessly is not a sin, there is no goodness in it at all. شَهِدَ اللّٰهُ عَزَّوَجَلَّ Sayyidunā ‘Abdullāh Bin Salām رَضِيَ اللهُ تَعَالَى عَنْهُ was blessed with the glad tidings of Paradise from the blessed tongue of the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! One attribute that he رَضِيَ اللهُ تَعَالَى عَنْهُ had was that he would never indulge in useless talking. He رَضِيَ اللهُ تَعَالَى عَنْهُ would never ask questions about matters that did not concern to him, but unfortunately we ask useless questions about matters to which we do not have even a least concern. For example:

- ❖ How much did you buy this for?
- ❖ How much did you get that for?
- ❖ What is rate of real estate in so and so locality?
- ❖ If visiting someone's house or if someone got a new house then the questions are: How much did you buy it for? How many rooms does it have? What is the rent? What sort of landlord have you got? (This question often calls for backbiting and slandering because usually the answer to such a question without any Shar'ī requirement is in the following sinful manner: 'Our landlord is very rough/unkind/crooked/wild/crazy/cruel/stingy etc.')
- ❖ In the similar context when someone buys a new shop, car or motor bike then questions are asked about its price, durability, whether it was purchased by cash, or on instalments.
- ❖ Some unwise people when visit a sick patient who is even unable to talk out of sickness, ask such questions to him as though they are senior physicians and thus ask his full details and ask for in-depth explanations of things like X-ray reports, laboratory test reports and if there had been the case of surgical operation then even the number of the stitches is being asked. Even if there is a disease related to the private parts even then these shameless people enquire for full details openly without any hesitation. Women are also found indulged in similar nonsensical conversation.

- ❖ Useless comments are passed on weather conditions, needless discussions about intensity of weather are frequently talked about without any need e.g. in hot weather some foolish people will be exclaiming, 'Weather is extremely hot nowadays and alas! Interruption of power supply is also frequent.'
- ❖ Similarly, in the cold weather they will be found chattering their teeth out of imitation and saying 'today's weather is absolutely freezing.'
- ❖ If weather is cloudy then a needless commentary is done e.g. nowadays there is an excessive rainfall, water has accumulated everywhere and the concerned authority is paying no heed to remove the mud etc.
- ❖ Similarly a useless criticism on local and international politics is made without any good intention of bringing reformation and similarly an unwanted criticism on different political parties is presented.
- ❖ If one has visited some other city or country, he begins to describe scenes of mountains and pastures that he witnessed over there or description of houses and roads is presented needlessly. But keep in mind that if we find someone talking about on such topics we should not think ill about him as sometimes talking about certain worldly matters with good intentions becomes a Šawāb bearing act or at least it does not fall in category of useless talking.

It is Difficult for One Who Talks Uselessly to Refrain from the Sin of False Exaggeration

Keep in mind that useless talking is not a sin, provided it is factual and without any overstatement and understatement. If any false exaggeration is done, it will fall into the category of sinning. But it is extremely difficult to relate things in such a way that it does not cross the limit of ‘useless talking.’

Usually false overstatements do occur, and those who talk uselessly often fall into the ditch of backbiting, slandering, fault-finding, and hurting the feelings of others. Therefore, safety essentially lies in silence, because ‘*Silence is Golden.*’

If Only We Gain the Blessing of Waiting and Weighing up What We are Going to Say

If one would develop the habit of ‘weighing up’ i.e. contemplating carefully before speaking, then he will begin to perceive countless useless words. If it is just ‘useless talking’, then although this is not a sin, still there are many harms in this, for example taking the pain of using the tongue and wasting the precious time. If this same amount of time is spent in performing the *Ẓikr* (remembrance) of Allah ﷻ or in religious study, or in relating some *Sunnah*, heaps of rewards may become due.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Useless Mention of Terrorists

Similarly if there takes place some terrorist incident **مَعَاذَ اللَّهِ** people get a topic to talk about uselessly, and in some cases to have sinful conversations about. They mention it everywhere with interpretations having no head or tail or indulge in illogical debates sometimes slandering some party or leader baselessly etc.

Most of the time such conversation is not only useless, instead it spreads fear and terror among the people, nurtures rumours, and becomes the basis for chaos to break out. The Nafs finds extreme pleasure in talking about and listening to incidents of blasts and terrorism. Sometimes words asking prayers are uttered, but the desire to gain pleasure and feel excitement through talking about and listening to terrifying news stories is present in the core of the heart.

If only we may identify this mischief of the Nafs and abstain from taking interest in the mention of blasts and terrorism. Nonetheless, mentioning those who are martyred under oppression, expressing sympathy for those Muslims who are injured or affected, talking about how they can be helped, and making supplications for restoration of peace and security should not be discontinued, because such acts are rewarded. So whenever the situation of this type of conversation is confronted, contemplate carefully as to what your intention is. If you find some good intention, then it is fine. But mostly the purpose of such conversation is to get excitement from terrifying events.

Şiddiq Akbar Would Place a Stone in His Mouth

Remember! The tongue is also a great bounty of Allah عَزَّوَجَلَّ, and it will also be asked about on the Day of Judgement, therefore it should never be misused. Sayyidunā Şiddiq Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ, despite being a definite Jannatī (destined for Paradise), was extremely cautious of the perils of the tongue.

In this regard, it is mentioned in Ihya-ul-'Ulūm, 'Sayyidunā Abū Bakr Şiddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to keep a stone in his blessed mouth to preclude the chance of talking.' (Ihya-ul-'Ulūm, pp. 137, vol. 3)

Rakḥ laytay thāy patthar sun Abū Bakr daḥan mayn

Ay bhāī! Zabān par tū lagā Qufl-e-Madīnāḥ

(Wasāil-e-Bakhshish, p. 66)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Practising Keeping Silent for 40 Years

Dear Islamic brothers! If you truly want to inculcate the habit of observing silence then you will have to contemplate about this with seriousness and you will have to practise it rigorously, otherwise it is difficult to apply Qufl-e-Madīnāḥ on the tongue through only half hearted attempts. Scaring yourself of the perils of misusing the tongue, make a firm effort to develop the habit of silence; إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ success will fall at your feet.

However, this effort must be made steadfastly. Let's consider an account of someone who made such consistent efforts.

Sayyidunā Arṭāḥ Bin Munzīr رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'One of the person practised keeping silent for 40 years by placing a stone in his mouth, to the extent that apart from for eating, drinking, and sleeping, he would never remove the stone from his mouth.'

(Aṣ-Ṣamt ma' Mawsū'ah Ibn Abid-Dunyā, pp. 256, vol. 7, Ḥadīṣ 438)

Remember! The stone should not be so small that it can pass down the throat resulting in some emergency, and furthermore, a stone should not be kept in the mouth in the state of fasting because soil etc. from it can pass below the throat.

The Tābi'i Saint Who Would Perform Self Accountability by Writing His Conversations

Sayyidunā Rabī' Bin Khuṣaym عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيم did not speak a single worldly thing from his tongue for 20 years. At the onset of morning, he would take a pen, an inkpot, and some paper and he would write down whatever he would speak throughout the day and then he would perform self accountability in the evening (according to what was written down). *(Iḥyā-ul-'Ulūm, pp. 137, vol. 3)*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد

صَلُّوا عَلَى الْحَبِيب

The Method of Performing Accountability for Conversations

Here, by '*performing self accountability*', it is meant to contemplate deeply about each and every word uttered and to interrogate yourself, for example, ask yourself, 'Why did I say such and such?' 'What was the need to speak at that particular point?' 'Such and such conversation could have been done in this many words; why were such and such extra words uttered?' 'The phrase you said to so and so was not allowable by Shari'ah, and it was a taunt which would have hurt his feelings – come on, now repent and also ask for forgiveness from that Islamic brother.' 'Why did you go to that get-together when you knew that useless conversation would take place over there, and why did you show your accord to so and so thing? You even had to listen to backbiting there, and in fact, you also took interest in listening to the backbiting. Come on, repent sincerely, and also make a commitment that you will stay away from such get-togethers.'

In this way, a wise person can perform accountability for his conversations, and in fact for his day to day matters. Through this, your sins, carelessness, many of your weaknesses and faults may become known to you and you may resort to self-rectification.

In the Madani environment of Dawat-e-Islami, performing self-accountability is called 'Fikr-e-Madinah', and in Dawat-e-Islami

the mindset to perform Fikr-e-Madīnah for at least 12 minutes daily and filling out the Madanī In'āmāt booklet is inculcated.

Ẓikr-o-Durūd ḥar ghāṛī wird-e-zabān rahāy

Mayrī fuzool goi kī 'ādat nikāl do

(Wasāil-e-Bakhshish, p. 164)

‘Umar Bin ‘Abdul ‘Azīz Wept Desperately

Sayyidunā Abū ‘Abdullāh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘I have heard that a scholar began to say in front of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ, ‘A silent scholar is also like a scholar who speaks.’ He said, ‘I understand that on the Day of Judgment a scholar who speaks will be superior to a scholar who keeps silent, because the one who speaks will have benefitted the people, whereas the one who keeps silent will have benefitted himself only.’

That scholar then said, ‘Yā Amīr-ul-Muminīn! Are you not acquainted with the tribulations of speaking?’ Upon hearing this that, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ burst into tears desperately.’ (*Aṣ-Ṣamt ma' Mawsū'ah Ibn Abid-Dunyā, pp. 345, vol. 7, Ḥadīṣ 648*)

May Allah عَزَّوَجَلَّ have mercy on him and may He forgive us without holding accountable for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Explanation of This Account

Dear Islamic brothers! How amazing was the cautiousness and the feeling of fearing Allah عَزَّوَجَلَّ in our pious predecessors. However, there is no doubt in the fact that orating religious discourses by cautious scholars of religion, delivering Sunnah-Inspiring speeches by Muballighīn and inviting towards good are all those acts which have unmatched distinction over observing silence. However, the words of that scholar in the court of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ, *‘Are you not acquainted with the tribulations of speaking?’* were also fitting and it was this sentence of that devout scholar by realizing core of which Amīr-ul-Mūminīn began to weep desperately out of fear of Allah عَزَّوَجَلَّ.

Although preaching for good is beneficial for the public, there is the risk of several harms for the speaker himself. For example, if someone is a good preacher, then he may fall prey to different tribulations because of the praise and acclaim he receives from others on account of his eloquence, articulacy, and fluency of speaking, or due to conceit over his abilities, or due to considering himself worthy and others as worthless, or by use of numerous axioms and fabulous phrases to impress others for the sake of earthly desires and self-esteem. If he has command over spoken Arabic, he might indulge in tribulation of using Arabic phrases frequently in his conversation and speech in order to impress others.

In the same way, whoever possesses good voice may suffer tribulation of arrogance as a result of praise by audience, considering his good voice as his own skill rather than a blessing from Allah **عَزَّوَجَلَّ**. So the warning of that Divinely Scholar as regards to ‘speaking’ is valid. For a preacher who possesses negative attributes similar to those mentioned above, preaching may be a big tribulation and may ruin his afterlife, even if the audience is benefited from his words.

Exceptional Remedy for Purifying

Conversation from Futility

For those who really wish to reduce their conversation an exceptional remedy from *Iḥyā-ul-‘Ulūm* is presented here for them to filter their words, and to purify their conversation from inappropriate or unnecessary words and various other faults. As per extract of the reverent saying of Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ**: ‘There are four types of conversation:

1. Entirely harmful conversation
2. Entirely beneficial conversation,
3. Conversation which is both harmful and beneficial and
4. Conversation in which there is no harm and no benefit. It is always necessary to refrain from the first type of conversation which is entirely harmful, and in the same

way it is also essential to abstain from the third type of conversation in which there lies benefit and harm both.

The fourth type is included in useless conversation, as there is neither any harm in it nor any benefit, therefore wasting time in such conversation is a sort of harm also. Now only the second type of conversation remains i.e. three quarters (75%) of conversation is not worthy of use and only one quarter (25%) of conversation, which is beneficial, only that is worthy of use.

However, in this conversation which is worthy of use, there is the risk of un-felt ostentation, fabrication, backbiting, false exaggeration, the affliction of talking about one's own excellence or integrity etc. Furthermore, the dangers of falling into useless conversation in the course of having beneficial conversation, and then through this going further apart leading to sins being committed are also associated and this permeation is so subtle that cannot become known. Therefore even during the conversation that is worthy of use, one remains plunged in dangers. (*Iḥyā-ul-'Ulūm*, pp. 138, vol. 3)

A Foolish Person Speaks Without Thinking

Dear Islamic brothers! A wise person first weighs his words and then utters them, but a foolish person speaks of spontaneously whatever invokes in his heart, although outcome brings disgrace for him.

In this regard, Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'It was famous amongst the people that the tongue of a wise person succeeds his heart, because he looks towards his heart before speaking (i.e. he reflects carefully whether to say it or not). If it is beneficial he speaks out, otherwise he keeps silent.

On the contrary, the tongue of a foolish person precedes his heart, as he does not bother to reflect i.e. whatever comes on to the tongue, he just slips it out.' (Extracted from *Tanbīh-ul-Ghāfilīn*, p.115)

Method of Weighing Before Speaking

Dear Islamic brothers! Remember that our beloved and blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never spoke any useless word from his blessed truthful tongue and neither did he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ever laugh out loudly. If only these Sunnahs of observing silence and not laughing loudly become common. If only we develop the habit of weighing up our words before speaking.

The method of weighing up is that before releasing the words from your tongue, ask yourself: 'What is the purpose of saying this?' 'Am I inviting anyone towards goodness?' 'Is there any goodness for me or anyone else in what I am about to say?' 'Does what I am about to say consist of any exaggeration which might indulge me in the sin of telling lie?'

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Mentioning an example of false exaggeration, Şadr-ush-Sharī'ah Badr-ut-Ṭarīqah Mufti Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'If one came once and he says that he came a thousand times, he is liar.' (*Bahār-e-Sharī'at*, pp. 519, vol. 3)

Also contemplate like: 'Am I about to falsely praise someone?' 'Am I about to backbite anyone?' 'Will anyone's feelings hurt due to me saying this?' 'After speaking will I have to take my words back or beg sorry out of remorse?' 'Will I have to take back any words said out of emotion?' 'Will I expose my secret or that of somebody else?'

After weighing up before speaking even if it becomes apparent that what is about to be said is neither beneficial nor harmful, and is neither rewarding nor sinful, even then there is a sort of harm in speaking because instead of bothering the tongue with utterance of useless and futile words, if one recites لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ or invokes Ṣalāt-'Alan-Nabī, he will definitely get great reward and this is an excellent use of precious time; not availing this reward is unquestionably a loss.

Zikr-o-Durūd ḥar ghāṛī wird-e-zabān rahāy

Mayrī fuzool goi kī 'ādat nikāl do

(*Wasāil-e-Bakhshish*, p. 164)

The Method of Observing Silence

Dear Islamic brothers! Despite the fact that useless talking is not a sin, there are significant losses and harms that are associated

with it. Therefore, it is extremely necessary to refrain from such talking. If only! If only! If only we harness the virtue of keeping silent by applying Qufl-e-Madīnāh on the tongue.

Narration: Sayyidunā Muwarriq ‘Ijlī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says, ‘There is one such attribute which I have been striving to acquire for 20 years and I have not succeeded in achieving it yet; however I have still not discontinued my pursuit for it.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked, ‘What is that important thing?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Keeping silent.’ (*Az-Zuhd-lil-Imām Aḥmad*, pp. 310, Ḥadīṣ 1762)

Anyone seeking silence should communicate at least some conversation through writing or through gestures instead of talking using the tongue. In this way, the habit of keeping silent will begin to develop إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

In this regard, one Madanī In’ām in the prescription for becoming pious provided by Dawat-e-Islami i.e. ‘Madanī In’āmāt’ is, ‘Did you apply ‘Qufl-e-Madīnāh of the Tongue’ to develop habit of avoiding useless talking today by communicating somewhat through gestures, and at least four times by writing?’

During your efforts in trying to keep silent, it is quite possible that you remain successful in abstaining from useless conversation for a few days, but then the habit of talking might revert back to its previous state. Even if this does happen, do not despair and keep trying constantly. If your spirit is genuine, then إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ you will definitely be successful.

During the times you are practicing keeping silent, it is better to keep a smile on your face so that no one gets the impression that you are annoyed with him considering you frowned. In such times when you are trying to keep silent, your anger may increase, therefore if someone fails to understand your gestures, ensure that you do not vent your anger on him, because this may lead to the sin of hurting his feelings. Communication through gestures is advisable with only those with whom you have understanding. A stranger or one not acquainted with you may become annoyed on communicating through gestures; therefore you ought to talk to them as and when required.

As a matter of fact, speaking becomes Wājib (compulsory) in several cases. For example, for replying to Salām of someone you meet etc. When meeting someone, instead of gestures, it is Sunnah to pay Salām with the tongue. Similarly, if someone knocks on a door, and the one inside asks who it is, the one outside should not say, ‘Madinah! Please open up!’, or ‘It’s me’, instead it is Sunnah to mention one’s name at such occasion.

Call Each Other in a Virtuous Manner and Earn Reward

To call someone or attract someone’s attention by saying ‘*Shish Shish*’ does not seem good. In the case you know the name of the person, do not even call him by saying, ‘*Madinah*’; rather call him by his name or Kunyah (patronymic) as doing so is Sunnah.

In particular it is extremely necessary to refrain from calling out the sacred word ‘*Madinah*’ in toilets or other vile places. If you do not know the name, then according to the customs prevalent at that place, you should call one in a respectful manner. For example in our society, someone young is usually called, ‘Brother!’ and someone elder is usually called, ‘Uncle!’

In any case, whenever you call someone, make the intention of receiving the reward of pleasing the heart of the true believer, and use the most pleasant manner along with using the name of the person, and furthermore, according to the situation, add the word ‘Brother’ at the end, or if he has performed Hajj, then ‘Ḥāji’ can also be prefixed. The one who is called should say ‘Labbaik’ (Meaning, ‘I am present’).

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ In the Madanī environment of Dawat-e-Islami, when someone is called, the reply ‘Labbaik’ is usually given, which sounds very good to the ears, and happiness can infuse into the heart of a Muslim upon hearing this. Further, the fact that the respected companions رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ would respond to the calling of the beloved and blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم by saying ‘Labbaik!’ is mentioned in the Aḥādīṣ.

In addition to this, there is also a reference for this from the exemplary life of a Walī (saint) of Allah عَزَّوَجَلَّ. In this regard, when anyone would request the attention of the great leader of millions of Ḥanbalīs, Sayyidunā Imām Aḥmad Bin Ḥanbal رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ in order to ask him about some ruling, he would

often reply by saying ‘Labbaik.’ (*Manāqib Imām Aḥmad Bin Ḥanbal lil-Jawzī, p. 298*) It is mentioned in the famous book of Masnūn Du’ās ‘*Ḥiṣn-e-Ḥaṣīn*’, ‘When anyone calls you, say ‘Labbaik’ in reply.’ (*Ḥiṣn Ḥaṣīn, p. 104*)

Three Madanī Marvels that Exhibited by Virtue of Silence

1. Beholding the Holy Prophet ﷺ by Virtue of Observing Silence

It is the abstract of the epistle of an Islamic sister: Upon listening to a Sunnah-Inspiring speech about the virtues of observing silence via the audio-cassette released by the publishing department of Dawat-e-Islami, Maktaba-tul-Madīnah, I began to practice Qufl-e-Madīnah i.e. I began to develop the habit of keeping silent. Within only three days I realized how many useless words I used to say.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Due to the blessings of silence, I began to see good dreams. On the third day of my efforts for abstaining from useless conversation, I listened to another Sunnah-Inspiring speech released by Maktaba-tul-Madīnah, bearing the title ‘*Iṭā’at Kisay Kaḥtay Ḥayn?*’ (‘What is True Obedience?’).

On that night when I went to sleep, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ I dreamt an incident which had been narrated in that cassette. It was a

scene of some war, in which the Holy Prophet ﷺ sends Sayyidunā Ḥuẓayfaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ to spy on the enemies. When Sayyidunā Ḥuẓayfaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ reaches the tents of the disbelievers, he observes the leader of the disbelievers Abū Sufyān (who has not yet embraced Muslim) standing there. Finding the timely opportunity, Sayyidunā Ḥuẓayfaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ draws an arrow onto his bow, when he suddenly recalls the order of the beloved Prophet ﷺ (the summary of which is, ‘Do not provoke’). So, in obedience to his Madanī Amīr (chief), he refrains from firing that arrow. Then he presents his findings in the court of the beloved and blessed Prophet ﷺ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I was blessed with beholding the Holy Prophet ﷺ and two respected companions رَضِيَ اللهُ تَعَالَى عَنْهُمَا clearly; the rest of the scene looked hazy.

It is written further: اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ By virtue of only three-days effort of abstaining from useless conversation, the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ ﷺ granted me such a wonderful favour. Now it is my earnest desire to keep prevent my tongue from releasing any useless word. Please pray for success in my endeavour.

Islamic sisters in particular would be feeling envy of this fortunate Islamic sister. For an Islamic sister to adopt silence is truly a challenging job, because in comparison to men, women are usually more talkative.

Allah zabān kā hō ‘aṭā Qufl-e-Madīnāh
Mayn kāsh zabān par lūn lagā Qufl-e-Madīnāh

(Wasāil-e-Bakhshish, p. 66)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

2. The Role of Silence in Establishing Madanī

Environment in Environs

It is the abstract of the letter which was mailed by an Islamic brother to Sag-e-Madīnāh (the author): Despite being attached to the Madanī environment, I was very talkative and would not recite Ṣalāt-‘Alan-Nabī in reasonable number before listening to the Sunnah-Inspiring speech about silence in the Sunnah-Inspired Ijtimā’ of Dawat-e-Islami.

Since I have begun struggle to keep silent, I have been blessed with the good fortune of reciting Ṣalāt-‘Alan-Nabī one thousand times every day, otherwise my priceless time had been wasted in gossips. I am presenting the 12 thousand Ṣalāwāt-‘Alan-Nabī which I have recited in 12 days as a gift (i.e. rendering the Ṣawāb) to you.

Furthermore, due to my talkative nature, the Madanī work of Dawat-e-Islami in my Zāilī Ḥalqaḥ would also suffer. A few days back, a Madanī Mashwarāḥ was held to resolve the mutual conflicts of our Zāilī Ḥalqaḥ. Astonishingly, due to my silence, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ all the disputes died out.

Our Nigrān-e-Pāk expressed his delight and said to me frankly, ‘I was very scared that you might start argumentation and the conversation would turn into a scuffle, however by virtue of your silence we all felt ease.’ Actually in past, the environment of our Madanī Mashwarāḥs etc. would get degraded due to my baseless argumentation and roughneck.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A Madanī Weapon for Madanī Campaigns

Dear Islamic brothers! Did you see how beneficial it is for Madanī work to abstain from useless conversation! Therefore, a preacher of Sunnahs should remain serious and should speak less. If he is very talkative or cuts into other people’s conversations, or repeatedly talks when others are talking, or starts arguments and disputes, then there lies significant risk of harm to religious affairs because of him. Such an unfortunate person is deprived of observing silence, which is a Madanī weapon to defeat Satan.

Giving a word of advice to Sayyidunā Abū Zar Ghifārī رَضِيَ اللَّهُ تَعَالَى عَنْهُ, the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Must observe silence excessively, as Satan will run away by this and you will avail convenience in the campaigns of religion.’ (*Shu’ab-ul-Īmān*, pp. 242, vol. 4, Ḥadīṣ 4942)

*Allah is say pahlay Īmān pay mawt day day
Nuqṣān mayray sabab say ḥo Sunnat-e-Nabī kā*

(Wasāil-e-Bakhshish, p. 108)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

3. The Role of Silence in Establishing Madanī

Environment in the Home

Dear Islamic brothers! By abandoning the habits of unnecessary talking, laughing and joking, and impolite use of words, your honour will also increase in the home, and when the members of your household would impress by your serious nature, then your invitation towards good will impact quickly, and if Madanī Māḥaul was not established in your home, it will become easier to establish it.

In this regard, the abstract of a letter which an Islamic brother wrote after listening to a Sunnaḥ-Inspired speech about ‘*The excellence of silence*’ in a Sunnaḥ-Inspired Ijtimā’ of Dawat-e-Islami is as follows: According to the teachings delivered in the Sunnaḥ-Inspired speech, a talkative person like me began to develop the habit of observing silence. I am experiencing immeasurable benefit out of this. Due to my nature of useless talking, the members of my household had become discontented with me, but ever since I have started to keep silent, my reputation in my home has improved greatly.

In particular, my wonderful mother, who would remain very unhappy with me, is now extremely pleased with me. In past, as I would talk uselessly so even my good words would have no impact, however now whenever I tell a Sunnah etc. to my beloved mother, not only does she listen with interest, but she also tries to act upon it.

Baṛh̄tā ḥay khāmoshī say waqār ay mayray piyāray

Ay bhāī! Zabān par tū lagā Quḥl-e-Madīnah

(Wasāil-e-Bakhshish, p. 66)

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

19 Madanī Pearls to Establish Madanī

Environment in the Household

1. When entering or leaving the home, say Salām loudly.
2. If you see your father or mother coming, stand up out of paying respect.
3. At least once a day, Islamic brothers should kiss the hands and feet of their father, and Islamic sisters should kiss that of their mother.
4. Keep your tone of voice low in the court of your parents, do not look into their eyes (during interaction); keep your gaze lowered when talking to them.

5. Promptly accomplish whatever task they assign you if it is not against Shari'ah.
6. Adopt seriousness. Refrain from rough talks, laughing and joking, getting angry over minor issues, pinpointing faults in meals, scolding or beating younger brothers and sisters, or quarrelling with elders of the household. If you have the habit of arguing then you must change your attitude at once and seek forgiveness from everyone.
7. If you remain serious inside the home as well as outside - إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ the blessings of this will definitely enter your home.
8. Speak to your mother and even the mother of your children (and even children, outside or inside the home) in a courteous manner. (While conversing in Urdu, address others by using 'Āp' instead of 'Tū').
9. Go to bed within 2 hours to the time of 'Ishā Jamā'at in Masjid of your environs. If only, you wake up for Tahajjud or at the very least, wake up easily for Fajr, and offer Fajr Ṣalāh in the first row of the Masjid with the congregation. In this way, you will not suffer lethargy at work either.
10. If members of the household are lethargic in offering Ṣalāh, or if they commit the sins of unveiling, watching films and dramas, or listening to songs, and you are not the head of the family, and furthermore, you believe that

there is a strong possibility that they will not listen to your advice, then instead of constantly rebuking them, encourage them to listen or watch audio/video Bayānāt (speeches) released by Maktaba-tul-Madīnah, and encourage them to watch Madanī Channel. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** You will see heartening Madanī effects out of this.

11. No matter how much you are scolded at home, or even if you are beaten, be patient, be patient, and be patient. If you start to pay back in the same coin, then there is no chance for creating Madanī environment in your home, and in fact this could further worsen the situation. If unwarranted strictness is shown, Satan sometimes succeeds in making the people stubborn in reaction.
12. One most effective method of developing Madanī environment in the home is to deliver/listen to Dars from Faizān-e-Sunnat at home every day.
13. Continuously make heartfelt Du'ā for everyone in your household, as the beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: **الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ** meaning 'Du'ā is the weapon of a true believer.' (*Al-Mustadrak lil-Hākim, pp. 162, vol. 2, Ḥadīṣ 1855*)
14. In the above context, wherever the home is mentioned, the women living in their in-laws should take it for the home of their in-laws, and where parents are mentioned, they should conduct the same respectful behaviour with

their mother-in-law and father-in-law, as long there is no Shar'ī prohibition in doing so. But a woman should never kiss hands/feet of her father-in-law and similarly a man should not do so with his mother-in-law.

15. It is mentioned on page 290 of Masā'il-ul-Quran, 'Recite following Du'ā after every Ṣalāh (with Ṣalāt-ʿAlan-Nabī once before and once after it) – **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** your households will abide by the blessed Sunnahs and a Madanī environment will develop in your home.' Du'ā is:

اَللّٰهُمَّ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ اَعْيُنٍ

وَاَجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا¹

(**اَللّٰهُمَّ** is not part of the Quranic verse).

16. For a disobedient child, or any such member of the households, when he is asleep, recite the following blessed Āyah [Quranic verse] every day for 11 or 21 days by his bedside towards the head in such a volume that he does not wake up:

¹ Our Lord! Soothe our eyes with our wives and our children, and make us leaders of the pious. [*Kanz-ul-Īmān (Translation of Quran)*] (Part 19, Surah al-Furqān, verse 74)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾¹

(With Ṣalāt-‘Alan-Nabī once before and once after it).

Remember! When dealing with a noncompliant elder, there is chance of awaking if this Wazīfah (litany) is recited aloud, especially if he is not in deep sleep. It is difficult to ascertain whether somebody has just closed his eyes or he is actually asleep. Therefore where there is a risk of discord, do not perform this ritual. In particular, a wife should not perform this ritual for her husband.

17. Furthermore, to make disobedient children obedient, recite يَا شَهِيدُ 21 times every day after Ṣalāt-ul-Fajr whilst face towards the sky, until your purpose is fulfilled. (With Ṣalāt-‘Alan-Nabī once before and once after it).
18. Pass your days of life in accordance with Madanī In’āmāt. Furthermore, persuade tender-hearted members of your households with wisdom and gentleness to act upon the Madanī In’āmāt. A father should make endeavours for implementation of Madanī In’āmāt among his children

¹ In fact it (what they deny) is the Noble Quran, in the Secured Tablet. (Part 30, Surah al-Burūj, verse 21, 22) [Kanz-ul-Īmān (Translation of Quran)]

wisely and tenderly. With the benevolence of Allah ﷺ, Madanī revolution will bring about in the home.

19. Travel for at least 3 days every month with the devotees of the Prophet in Madanī Qāfilaḥ and also make Du'a for your family over there. By virtue of Madanī Qāfilaḥ, worldly norms of several homes have transformed into Madanī environment.

Dear Islamic brothers! Now towards the end of my Bayān, I would like to avail auspicious opportunity of telling you an excellence of Sunnaḥ and thereafter I will tell you some Sunnaḥs and manners. The most beloved Prophet Muhammad ﷺ stated, 'He, who loved my Sunnaḥ, loved me and he who loved me will be with me in the Paradise.' (*Ibn 'Asākir*, pp. 343, vol. 9)

*Sīnaḥ tayrī Sunnat kā Madīnaḥ banay Āqā
Jannat mayn paṛawsī mujḥay tum apnā banānā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

20 Madanī Pearls Regarding Miswāk*

Firstly two sayings of the Holy Prophet ﷺ:

* Miswāk is a piece of twig of specific trees used to clean mouth/teeth in accordance with Sunnaḥ.

1. Two Rak'āt offered after performing Miswāk are better than 70 Rak'āt offered without Miswāk. (*Attarghib Wattarhib*, pp. 102, vol. 1, *Ḥadīṣ 18*)
2. Make the use of Miswāk necessary upon yourselves because in this lies the cleanliness of the mouth and a cause for (attaining) the pleasure of Allah ﷻ. (*Musnad Imām Aḥmad*, pp. 438, vol. 2, *Ḥadīṣ 5869*)
3. On page 288 of the first volume of *Bahār-e-Sharī'at*, published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami, 'Allāmah Maulānā Mufti Muhammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated, 'The reverent scholars say that whoever routinely uses the Miswāk, he will be blessed with the good fortune of reciting the Kalimah (fundamental article of faith) at the time of death, and whoever consumes opium he will not be destined with reciting Kalimah at the time of death.'
4. It is narrated from Sayyidunā Ibn 'Abbās رَضِيَ اللّٰهُ تَعَالٰی عَنْهُمَا that there are 10 qualities in the Miswāk: It cleans the mouth, strengthens the gums, strengthens the eyesight, eliminates phlegm, eliminates bad smell of the mouth, it is in accordance with the Sunnah, the angels become happy, Allah ﷻ is pleased, increases good deeds and rectifies the stomach. (*Jam'-ul-Jawāmi' lis-Suyūfī*, pp. 249, vol. 5, *Ḥadīṣ 14867*)

5. Sayyidunā ‘Abdul Waḥḥāb Sha’rānī قُدِّسَ سِرُّهُ الثَّوْرَانِي narrates, ‘On one occasion Sayyidunā Abū Bakr Shiblī Baghdādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي felt need for Miswāk whilst performing Wuḍu, and he looked for but could not find one. So he bought a Miswāk for one dinar (a gold coin) and used it.

Some people asked him, ‘You have spent too much on this! Should one spend so much for Miswāk?’ He replied, ‘Without doubt, this world along with all that it contains does not worth even that of the wing of a mosquito in the court of Allah عَزَّوَجَلَّ. How will I answer if, on the Day of Judgement, Allah عَزَّوَجَلَّ asked me, ‘Why did you abandon the Sunnah of my beloved? The reality of the money and wealth that I gave you is not even equivalent to that of the wing of a mosquito, so after all, why did you not spend such despicable wealth for accomplishing that great Sunnah (the Miswāk)?’ *(Extracted from Lawāqah-ul-Anwār, p. 38)*

6. Sayyidunā Imām Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Four things fortify the intellect: abstaining from useless conversation, the use of the Miswāk, the company of the pious people and acting upon the (religious) knowledge that you possess.’ *(Iḥyā-ul-‘Ulūm, pp. 27, vol. 3)*
7. Miswāk should be from Zaytūn, or Neem, or similar trees/plants having bitter taste.
8. Thickness of Miswāk should be equal to that of the little finger.

9. Miswāk should not be longer than one's hand span as Satan sits on it.
10. The strands of the Miswāk should be soft; otherwise, they might cause space between the teeth and gums.
11. If Miswāk is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.
12. Trim the strands of Miswāk every day as they are beneficial only as long as they have some bitterness.
13. Brush your teeth horizontally with Miswāk.
14. Always brush your teeth with Miswāk in three cycles.
15. And rinse it after each cycle.
16. Hold the Miswāk in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb along it pointing towards the top (near the soft strands that are used to brush the teeth).
17. First brush (with Miswāk) the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.
18. Using the Miswāk holding in the fist poses risk of piles.
19. Miswāk is preceding Sunnaḥ for Wuḍū but if one has fouling breath, using Miswāk becomes Sunnat-ul-Muakkadaḥ.
(*Fatāwā Razawiyyah (Jadīd)*, pp. 623, vol. 1)

20. Do not throw away a used Miswāk or its strands as it is an instrument used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea. (For acquiring detailed information on this subject, consult page 294 to 295 of volume-1 of *Bahār-e-Sharī'at*, published by Maktaba-tul-Madīnah).

To learn thousands of Sunnahs, purchase two publications of Maktaba-tul-Madīnah: (1) *Bahār-e-Sharī'at part-16*, comprising of 312 pages. (2) *Sunnatayn aur Ādāb* comprising of 120 pages. One of the best methods of learning the Sunnahs is to travel with the Sunnah Inspiring Madani Qāfilaḥs of Dawat-e-Islami.

Lūtnay raḥmatayn Qāfilay mayn chalo
Sīkhñay Sunnatayn Qāfilay mayn chalo
Ĥaun gī ḥal mushkilayn Qāfilay mayn chalo
Khatm ḥaun shāmatayn Qāfilay mayn chalo

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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Deeds Leading to Relief from Torment

Dear Islamic brothers! When Allah ﷻ showers His mercy on someone He ﷻ accepts even a minor deed and forgives him.

A Ḥadiṣ mentions several different people who were blessed by Allah ﷻ and were saved from torment due to certain deeds.

Sayyidunā ‘Abdur Raḥmān Bin Samuraḥ رضى الله تعالى عنه narrates that once the Prophet of mankind, the peace of our heart and mind, the most generous and kind صلى الله تعالى عليه وآله وسلم came (to us) and said, ‘Last night I had a dream, I saw that:

1. The angel of death عليه السلام came to seize a person’s soul but his obedience to his parents appeared in front of him and saved him.
2. A man was being punished in his grave but his virtue of performing Wuḍū saved him.
3. A man was surrounded by devils but his act of doing the Ṣikr of Allah ﷻ saved him.
4. A man was surrounded by the angels of retribution but his Ṣalāḥ saved him.
5. A man’s tongue was hanging due to thirst, he would approach a pond to drink water but was not permitted to drink, then his fasts arrived and quenched his thirst.

6. A man was trying to get closer to the Prophets عَلَيْهِ السَّلَام but was not permitted, his Ghusl (ritual bath) arrived and sat him beside me (i.e. next to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).
7. A man was frightened due to be surrounded by intense darkness, but his Ḥajj and ‘Umrah came and brought him out of darkness and took him to light.
8. A man wanted to talk to the Muslims but they did not pay him any attention, then his virtue of behaving relatives well asked the Muslims to speak to him, so they began to converse with him.
9. Fire was approaching the face and body of a man who was trying to protect himself by using his arms, but then his charity arrived and served as a shield for him.
10. A man was surrounded by the angels of retribution but his virtue of calling people towards righteousness and preventing them from evil saved him and took him to the angels of mercy.
11. A man was sitting on his knees but there was a veil between him and Allah عَزَّوَجَلَّ, then his good character arrived and made him meet Allah عَزَّوَجَلَّ.
12. The book of the deeds of a man was about to be given to his left hand, but then his fear of Allah عَزَّوَجَلَّ arrived and he was given his book of deeds in his right hand.

13. The weight of a person's good deeds was less (than that of his bad deeds) but his generosity arrived, increasing the weight of his good deeds.
14. A man was standing at the edge of Hell but his fear of Allah عَزَّوَجَلَّ arrived and saved him.
15. A man fell into Hell but the tears that he had shed out of the fear of Allah عَزَّوَجَلَّ came and saved him.
16. A man was standing on the Şirāt-bridge and was shaking like a branch, but then his hope that Allah عَزَّوَجَلَّ will have mercy, arrived and saved him, and he passed the bridge.
17. A man was crawling across the bridge (Şirāt), but then his recitation of Şalāt upon me stood him up and helped him pass it.
18. One of my followers reached the portals of Heaven but they were closed, then his witness '*There is none worthy to be worshipped except Allah* عَزَّوَجَلَّ' came and the portals opened, allowing him to enter.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Mercy on a Fire Worshipper

There was a fire worshipper who lived in Bukhara. One day he was walking through a Muslim marketplace along with his son. His son began to eat something publicly. Seeing his son eating, he slapped him and scolded him saying, ‘Aren’t you ashamed of eating in the Muslims’ market in Ramaḍān?’ His son replied, ‘(But) Father, you also eat in Ramaḍān, don’t you?’ The father replied, ‘I don’t eat in front of the Muslims, I eat at home where they can’t see me, I don’t desecrate this auspicious month.’

After some time, this fire worshipper died. Someone had a dream in which he saw the deceased strolling in Heaven. Amazed, the dreamer asked, ‘You were a fire worshipper; how did you get into Heaven?’ He replied, ‘You are right; I was a fire worshipper but at the time of death, Allah ﷺ blessed me with faith for honouring Ramaḍān and granted me Heaven after death.’ (*Nuzha-tul-Majālis*, pp. 217, vol. 1)

May the mercy of Allah ﷺ be upon him and may we be forgiven for his sake!

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

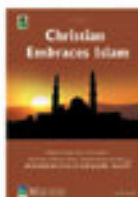
صَلُّوا عَلَى الْحَبِيبِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِيْنَ اِنَّمَا نَعُوْذُ بِاللّٰهِ مِنَ الْقَيْظِ الْحَرِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Blossoming of Sunnah



By the Grace of Allah ﷻ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.



It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, ﷻ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.



Every Islamic brother should develop the Madani Mindset that "I must strive to reform myself and people of the whole world ﷻ."



In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah ﷻ.

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